



So far I have found two sources with some information about this saint from the Orthodox Church, namely: The Ecclesiastic History of Socrates Scolasticus: *"She accordingly in her captivity exercised herself among barbarians in the practice of virtue; for she not only maintained the most rigid continence, but spent much time in fastings and prayers; which extraordinary conduct the barbarians observing, were very greatly astonished at."* And The Medieval Chronicle of the Georgians says: *"She blessed God and requested Him look down with pity on that people who had gone astray following Ahuramazda."* Both sources agree in a fact: she preached Christianity in places where fire was primarily worshiped and necromancy was practiced. The conversion of the Georgian king Mirian to Christianity through her sermons was one among many miracles she performed, and she was made responsible for the establishment of the first Christian nation in the year 303 A.D., namely: Armenia. Ten years later, the Byzantine Empire became the second Christian state. In general, she is regarded as a missionary among Iberians as well. Again, scholars were going astray about motives or circumstances of the execution of this portrait. Grounded in unknown causes, I suggest that this portrait of Saint Nino is deeply rooted in the Georgian people's Bacchanal-Dionysian spiritual origins, whose highest expression is founded in their millenarian musical legacy. Without these Georgian musicians, neither the astonishment of the Assyrian, nor Byzantine and Mohammedan musical liturgies, nor Rachmaninoff's compositions would have ever existed. Based in a wide and industrious ignorance, and furnished with no method whatsoever, I certainly trust that this portrait above is a Rara Avis' homage to those children of Orpheus.

Il signore Pecorelli, tuttologo e pittore molto rumoroso.

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